

DIVES AND
LAZARVS,
Or rather,
DIVELLISH
DIVES.

Deliuered in a Sermon at
Pauls Crosse, by R. I.
Preacher of the Word.

Alluding most necessarily to these times,
and purposely published for the great
comfort of those that taste the
bitternesse of affliction.

MATTH. 5. 3.

Blessed are the poore in spirit, for theirs is the King-
dome of heaven.

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DIVES and LAZARVS: or, rather *Diuelish Dives.*

LVKE 16. Vers.19.&c.

19 There was a certaine rich man cloathed in Purple and fine Silke: and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which lay at his gate full of sores.

21 And desired to bee refreshed with the crums that fell from the Rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the Begger died and was carried by the Angels into Abrahams bosome: the rich man also dyed and was buried.

Dives and Lazarus,

23. And being in hell torments, he lift
up his eies: and saw Abraham a farre off,
and Lazarus in his bosome, &c.

Hese words (right Honourable, right Worshipfull, and Beloued) haue relation vnto the precedent ver-
ses in this Chapter, wherein our Sau-
our Christ, from the 13. verse to the
17. reprooueth the couetousnesse of
the Pharises, by shewing vnto them,
that no man can serue two Masters,
that is, God and Riches. All these
things heard the Pharises which were
couetous, and they mocked him:
whereupon he aptly and fitly taketh
occasion to relate this Parable of the
Rich man and Lazarus.

Hearken, and I shall speake of a
great rich man, that flourished heere
on Earth, in all pompe and aboun-
dance, that shined in Courtly purple
Robes, that was clothed in Byssus and
fine Silke, that fared delitiously, that

was lodged softly, that lived pleasant-
ly. But understand what became of this
man. His yeares being expired, and
his daies numbered, and his time de-
termined, he was invited to the fatall
banquet of blacke vgly death, that
maketh all men subiect to the rigor of
his Law : his body was honorably
buried in respect of his much wealth :
But what became of his Soule ? that
was carried from his body to dwell
with diuels ; from his Purple roabes,
to burning flames ; from his soft Silke,
and white *Bysus*, to cruell paines in
blacke *Abyssus* ; from his Pallace here
on earth, to the Pallace of Pluto in
hell ; from Paradise, to a dungeon ;
from pleasures, to paines ; from ioyes,
to torments ; and that by hellish
meanes and damned spirits, into the
internall Lake of bottomlesse Bara-
thrum, where is woe, woe, and alas, where
is weeping, and wailing, and gnashing of
teeth, Mat 24. The wicked shall be turned
into hell, and all the people that forget God,
Psalm. 9.

Hearken also of a certaine poore begger, cloathed in rags, with miseries pined, pained with grieves, grieved with sores, sorely tormented, unmercifully contynned, lying at this rich mans gate, desiring to be refreshed but with the crums that fel from this rich mans table: but dogs had more pitty then this Rich man on this distressed creature; for they came to visit him, they came to comfort him, they came & licked his sores. Wel, his time being also determined, he went the way of all flesh and death was the finisher of all his miseries and grieves. *Vita assumpsit mortem, ut mors vitam acciperet?* Hee dyed once to live ever. And what beeame of his soule? It was carried from his body, to his Maker; from a house of clay, to a house not made with hands; from a wildernesse to a Paradice; from an earthly Prison to a heauenly Pallace: from the rich mans gate, to the Cite of the great God; from paines, to pleasures; from miseries, to joyes; from Adams corruption, to Abrahams Bosome: It was carried

Senecca.
*Hiero. de
morte Di-
uisus.*

ryed by Angels into the Quires of Angels, to haue his being and mouing in the ener-mouing Heauens with God himselfe. *Vbi vita, & virtus & copia, & gloria, & salus, & pax, & eternitas, & bona omnia;* Where is life, and food, and abundance, and glory & health, and peace, and eternity, and all good things, all above all that can be either wished or desired : And this is the subiect that I am to speak off in your presence : *sed quid primum:* what shall I say first, let it please you to consider the argument of this Scripture, which is two-fold.

First, our Sauiour Christ hereby aduiseth all rich men to be mercifull to their poore brethren in this life, least they find no mercy in the life to come.

Secondly, he doth comfort all pooremen, that although they are afflieted in this life, with great miserie, and calamities; yet they shall be comforted in the life to come, and rest in *Abrahams bolome.*

The parts of this Scripture, are four.

1 **T**He life of the Rich man, in these words, There was a certaine Rich man cloathed in purple and fine white, and fared deliciously euery day.

2 The life of the Beggar in these words, Also there was a certaine Begger named Lazarus, which was laid at his gate full of sores, &c.

3 The death of the Beggar in these words, And it was so, the Begger dyed and was carryed, &c.

4 The death of the Rich man, The Rich man also dyed, and was buried.

In the first part, I note these three circumstances: What this Rich man was, and whether there was any such man or no.

2 What his apparell was, not meane or ordinary, but purple and fine silke.

3 That his diet was not base, nor homely, but delicious and not once, or twice but euery day.

In the life of the Begger I find four
circumstances.

1 Where he liued, in no Pallace
or House, but at the Rich mans gate.

2 How he liued neither in health
nor wealth, but miserably ful of sores.

3 That he desired in his life, not
Lordships, or Houses, or Land, or
Gold, or Siluer, but Crummes to sauе
his life.

4 Who shewed the Begger kind-
nesse in his life, not the Rich man, but
the rich mans dogs. *The dogs came also
and licked his sores.*

In the death of the Begger, I note
three circumstances.

1 What became of his body being
dead, no mention hereof is made in
holy Scriptures? it may be buryed
with little or no respect, because he
was a poore man, or els cast into some
ditch, by reason of his sores.

2 What became of his soule? It
went not to Purgatory (for there is no
such place) but it was carryed into A-
brahams bosome.

3 By whom? by Angels: *It was
carried*

Diues and Lazarus,

carried by Angels into Abraham's bosom.

In the death of the Rich man, I note these two circumstances.

1. What became of his body being dead? It was honourably buried, because of his great substance.

2. What became of his soule? it went to hell: *He being in hell torments, lift up his eyes and saw Abraham a farre off, and Lazarus in his bosom.*

Of these in order.

And first in the life of the Rich man: we noted what this Rich man was; whether there was indeed any such man or no: wherefore here may a question arise, whether this be a Parable or a History, the writers hereon doe not agree.

Marloret saith: *Quanquam quibusdam hec simplex Parabola esse videtur tamen quia his Lazarus nomen exprimitur rem gestam narrare probabilius est: Some are of that minde, that this is a Parable: yet because, saith he, Christ expresteth here the name of Lazarus, it argueth,*

argueth, that he speake of a thing that was so done indeed.

Likewise saith *Franciscus Lambertus*, *Credendum magis esse Historiam, & exemplum verum quam parabolam.* It must be beleueed that this is rather a History, and a true example, then a Parable.

But *Theophilactus*, is of contrary opinion : *Parabola enim est & hec non Historia*, This is a Parable and no History.

Erasmus also saith, that it is but a Parable, whereby all Rich men may learne to be mercifull to their poore brethren, that they may speake for them in the day of vengeance and wrath.

Stella also saith, *Erat quidam homo, non quidam vir*, He speakes of the species, not of the *individuum*, as our particular man, therefore it is a parable.

Many Writers there are also, that rather aiming at the arguments, and obseruations heerein, haue nor set downe their iudgements, whether it be a parable or history. Therefore it might seeme wisedome in me to sus-

pend

Dives and Lazarus,

pend my iudgement also herein, especially since Morloret saith, *Parum refert utrum sit Parabola, an Historia, modo summam doctrinam teneant loctores:* It greatly skilleth not whether it be a Parable, or History, so that we duely consider the Doctrine herein.

But because it is requisite that I also shew mine opinion, I will returne the verdict according to my euidence and therefore in naked truth, I finde and hold that it is a Parable: and my reasons are these two; first because our Sauiour in the beginning of this Chapter, doth relate a Parable of a Rich man that had a Steward, &c.

Therefore he continueth in this Chapter, to open his mouth in Parables, according to the Prophet, *I will open my mouth in Parables, and shew dark sentences of olde time;* Secondly, because the Rich man cryed out of hell vnto Abraham, and Abraham answered the Rich man; which must needes be vnderstood Parabolically: for the daunted in hell, cannot see nor heare the Saints that are in heauen, neither by

by reason of the distance of place, and also because of the maine spheres and orbes that are twixt heauen and hell: neither shal they see or know what is done there. And againe, *Abrahams* throat is yet dry, and cleaueth to the roofe of his mouth, therefore he can-not speake so londe as to be heard out of heauen into hell: Therefore it is but a parable. But here we see, first that the wicked are so little respect-ed with God, that hee will not vouchsafe so much as to name them. I will not saith *David*, speaking in the person of God, make mention of their names within my lips. And againe, such as be foolish, shall not carry in thy sight: for thou hatest all them which workes vanity: And haue not our sins also deserued that we should not bee remembred also of God, and that he should vtterly forget vs: that is, take away his loue, and fauour from vs: yes verely, for what pride, envy, and impiety is there practised here among vs: pride against God, envy against men, & impiety against our

our owne soules and consciences : having touched euен the very tropicke of all wickednesse : so that our sianes force God to forsake vs, and not to remember vs : *Plutarch* in the life of *Theseus* reporteth of one *Pheæa* a woman that robbed all the Passengers that passed by her pallace , called *Crommyonja*, where shee dwelled : which History may not vnfitly be applyed to our sinnes , for they like *Pheæa* rob vs of grace, of fauour, of bles-sings, of good name , & of Gods loue too : *Solum peccatum Homicidia* : It is sinne onely that cutteth our thoates it was the sin of Egypt , that plagued Egypt, and it was the sinnes of this City, that plagued this City: although now the Lord hath spared it a good season , yet let vs not presume of his long sufferance: for if punishments argue sins & sins plagues, haue we not cause to feare great miseries to ensue. I conclude this point therfore with the Prophet, *Esa. 5.* *Woe be unto them that draw on wickednesse with cords of vanity, and sinne , as it were with a Cart-rope.* I heard

heard a voice saying. *Woe, woe, woe unto the Inhabitants of the earth.* Whereupon one noteth that there is, *Triplex va, primum ve, propter culpam, secundum propter tribulationem noudanam, tertium propter eternam panam.* There are three kind of woes. the first woe is for sinne and offences: the second for worldly tribulation and misery: the third, for the everlasting paine. All of these woes did the Rich man feele: two of them were begun here on earth, and the third was finished being in hell torments.

Secondly, let vs consider what his apparell was, purple and fine white, as some will haue: but wee reade in *caelos et terras non possunt regnare plumbum,* which word *plumbum,* although some take it for fine Flaxe, yet let it heere be vnderstood of silke.

There was very great difference betwixt the apparell of *Iohn the Baptiste* and this man, *Iohns* rayment was Camels haire, with a letherne girdle about his loynes, which did argue repentence and mortification in him,
but

but this rich mans apparell was purple and fine silke, whose outward apparell did argue the pride of his hart: the outward habit for the most part resemble the inward habite and condition of the mind. Pride, as ones faith, is grounded in the heart of man: a vice most loathsome to God, hatefull to man, and hurtfull to the soule.

But let vs consider the three circumstances in the life of this Rich man, so wit, what his dyet was: *Delicibus every day:* & here we see what children of this world delight in, namely in fulnesse of meat, *Qui neglecto supererum cultu, Baccho indulgent venerique ministram:* who neglecting the seruice of God, haue giuen themselues to serue *Bacchus* and *Venus*. Hence one noteth *Guta delectationem, non necessitatem querit:* A gluttonous person eateth more for pleasure then necessity: so did this Rich man, so did our parents. It was not through need or necessity that they did eat of the forbiddē tree, but through wantonnesse, pleasures, and idlenesse. Such is the strength of Glutto-

Gluttony that it is called, *Blandus Demon, dulce venenum. suave peccatum, quam qui habet scipsum non habet, quam qui habet peccatum non habet sed ipse totus est peccatum*: Gluttony is a flattering diuell, and pleasant sinne, and a sweet poysen, which whō so vleth, hath not the vse of himselfe, which who so hath no sinne, for hee is all sinne it selfe. Besidē, it hath an especial effect, for it doth, as *Gregory saith*, generate Lust.

Therefore it is well noted that it is, *Amisso temporis, naufragium castitatis, ruina corporis*: The losse of time, the Shipwracke of honesty, and the ruine of the body. To be short, twas Gluttony that caused our Parents to transgress. It was Gluttony that caused *Lot* to commit incest. It was Gluttony that mads *Esaū* to sell his birth-right: It was Gluttony and drunkennesse that caused *Nabals* death: It was Gluttony that lost *Balthasars* Kingdome.

Be not then desirous of dainty meats, saith *Salomon*, for he that loueth

B banque-

Pro. 23.

Fronice.

Pro.13.

Matth. 3.

banqueting shall be poore: and hee
that delighteth in wine shall not be
rich. Also, hence I cannot but com-
mend the temperat dyet of our welfed
Monkes: *O monachi vestri stomachi sunt
amphora Bacchi: Monkes bellies are
Bacchuses Barrels: like vnto their coun-
tryman Alpitias a Roman, famous for
his Gluttony. The righteous eate and are
satisfied, but the belly of the ungodly hath
neuer enough.* There are therefore two
kinds of eating; moderate, as that of
*John the Baptist, and that of Elias, Da-
uid, and Daniel:* Immoderate, as this of
the rich man which fared delicately.
And so let vs a while leauue the Rich
man, and consider the second, that
which is the life of the Begger.

*There was also a certaine Begger na-
med Lazarus, &c.*

Poore Lazarus? what, lying at a
gate, and full of sores too? would not
this Rich man afford thee some out-
house to lye in to shrowd thee from
storimes and tempests? no: would not
his seruants pity thee? no: would not
his children speake for thee? no: would
not

not his wife intreate her husband for thee? no: hast thou euer done them any wrong? no: But *Lazarus*, it may be thou art stout, and oftentimes beggers will be chusers, thou perhaps wouldest haue some great almes, or some copy-hold, or some Farme of this Rich man? no: or thou wouldest haue some delicate meate or many dishes? no: or thou wouldest sit at the table with his Sonnes or Seruants? no, no: what is it then that thou doest desire? nothing but crummes to refresh my soule: nothing but crummes to save my life: nothing but crummes, crummes that fal from the Rich mans table: I know that he fareth pleasurabley, and that he may well spare them. What shall I say of the hardnes of thi cruell Rich mans heart? Let mee speake for *Lazarus* vnto this Rich man, yet I shall but *as in am condere*, get nothing of this hard fellow: I haue a message vnto thee, O thou Rich man, from the great God of heauen: and he doth desire thee, that thou respect the Begger that lyeth at thy gate

Dives and Lazarus,

pained with sores, pined with griefe,
& euен starued through hunger. And
I beseech thee in Gods stead , that
thou haue pitty on this Beggar, as
God shall haue pitty,mercy and com-
passion on thee, and looke what thou
layest out, it shalbe paid thee againe.
But he answered, I warrant you he is
some running idle Rogue, and so long
as he can be maintained by such easie
meanes, he will never take any other
Trade vpon him. Nay, but good Sir,
let it please you onely to behold this
poore creature, which suppose it were
granted, and he comming to the gate
where this wretched obiect lay, seeing
him berayed with sores, betottered in
rags, and the dogs licking him, stop-
ping his nose, with a squamish face,
and disdainfull looke, began to say
vnto him : I see thou art some lewde
fellow, that such miseries happen vnto
thee, and such plagues come vpon
thee , it is not for thy goodnessse, or
rightcousnesse that these afflictions
light on thee. But he replyed,O good
Master, some comfort; good Master,
some reliefe, good master, some crums

to saue my life, I shall die els & starue
at your gate; good master, I beseech
you for Gods sake, I beseech you for
Christes sake, take some pitty, some
compassion, some mercy on me. But he
with an angry looke disdaining Lazarus, said, Away, hence you idle rogue,
not a peny, not a morsell, not a crum
of bread, and so stopping his nose frō
the scent, and his eares from the cry of
Lazarus, returned into his palace. And
this poore mans throat being dry with
crying, his heart fainting for want of
comfort, his tongue cleaving to the
rooſe of his mouth, being worne out
with fastings and miseries, starued at
the rich mans gate. Now must I speak
for dead Lazarus against this rich man;
Nam si hi tacuissent, nomine lapides clamabant? If I should hold my peace, the
very stones would cry. O thou pain-
ted sepulchre, & sonne of no woman,
thou rich miser, and more then cruell
wretch, Lazarus is dead, he is dead at
thy gate, and his blood shalbe vpon
thee, thou shewedſt no mercy vnto
him, no mercy shalbe shewed to thee,
thou stoppedſt thy eares vnto his cry,

thou shalt cry, and not be heard ; It is
inhumane wickednesse, to haue no
compassion on distressed *Lazarus*, but
most of al, to let him starue at thy gate
for want of food, what did he desire
of thee, but onely crummes to sauе his
life.

Is it a small thing I pray thee, that
thou having abundance of delicate
meate, shouldest see him starue for
bread; that thou flourishing in purple
and silke, shouldest see *Lazarus* lie in
rags, that thou seeing euен thy dogs
haue pitty on him, thou wouldest haue
no pitty vpon him thy selfe : what
eyes hadst thou that wouldest not see
his sores? what eares hadst thou that
wouldst not heare his cry? what hands
hadst thou, that would not be stret-
ched out to giue? what heart hadst
thou that would not melt in thy bo-
dy? what soule hadst thou that would
not pity this feely soule, this wret-
ched body, poore *Lazarus*? If the
stones could speake they would cry
tie vpon the; if thy dogs could speak,
they woulde condencne thee of vn-
mercifulnesse,

mercifulnesse; If dead Lazarus were here, his sores would bleed afresh before thy face, & cry in thy eares, that thou art guilty, guilty of his blood and that thy sinne is more then can be pardoned. Why should I not tell thee the portion that is prepared for thee, this shall be thy portion to drinke. Let thy dayes be few, and let another take thine office: let thy children be fatherles, & thy wife a widow: let thy children be vagabonds and beg their bread let them seeke it also out of desolate places: let the extortioner consume all that thou hast, and let the stranger spoile thy labour: let there be no man to pity them, nor to have compassion on thy fatherlesse children: let thy memoriall be cleane forgotten, and in the next generation let thy name be cleane put out: let him be an accursed example to all the world: let him be cursed in the City, and cursed in the field, let him be curst when he goeth out, and when he commeth in: let him bee cursed when hee lyes downe, and when he riseth vp: let all

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creatures, & Creator him selfe to take him, Angels reiect him, heauens frown at him, earth open thy mouth, hell receiue him spirits teare him, diuels torment him, let no mercy be shewed vnto him that shewed no mercy : thus shall the miseries of *Lazarus* be reuenged by the iust plagues, that shal iustly fall on the rich mans head.

But here let vs first obserue the little or no whit of mercy that the children of this world, shew to the godly in this life, how basely they vs[e] them, and vnmercifully respect them, they gaped on me with their mouthes, as it had beene a roaing lyon, they stood staring vpon me, saying, sic vpon thee sic vpon thee, we saw it with our eies. So did this rich man stare vpon poore *Lazarus*, crying, sic vpon thee loathsome forsaken obiect : therefore here we see that there was in him *Triplex peccatum, nefas in Deum, malitia in proximum, scelus in seipso*: Impiety toward God, cruelty toward *Lazarus*, & vengeance against himselfe ; and the little mercy that bloody-minded *Herod* shewed to the innocents suffciently

proves this place : whereupon S. Gregory, thus applifieth, *Quare horrendum, &c.* Why should that horrible decree, that cruel edict proceed out from *Herod*, that the yong innocents should be slaine ? Why should none but *Herod*, that scycophant, that bloodsucker, be appointed to aet this cruell, this woffull, this morethen vnnaturall Tragedy ? What harme had they done him ? What ill thought against him was imagined by them ? What occasion of murther was offered by them ? what iniury or wrong was pretended towards him, that the city of *Rhamma* shold for no cause be filled with Butchers, that shold murder the innocēts and destroy newborne babes ? In *Rhamma* there was a voice heard, lamentation, weeping, and great mourning, who can with tongue declare the miseries and calamities in that towne, that there shold be such a lamentation, such a weeping consist of children, of mothers, of fathers, of kintred, miserably crying out to mercilesse murderers to saue their liues ? who can deplore

De corde in-
nocentium.

Ier. 31.15.
Mat. 2.18.

deplore the many and sundry faces, manners, innocent smiling lookes of these pretty babes on their fatall executioners, that the poore infant, so soone as it was borne, and cleanned to the brest, should receive a deadly wound through his bowels: and the wofull mother offering the child a dug, was constrainyd to seeke her infants blood in the dust. Yea, and oftentimes the cruell slauie for hast with a sword, carelesly murthered mother and infant together. We cannot without teares rightly consider these things, neither was this capitall sentence of *Herod* onely against infants that were but one yeere old but if any had liued to the age of two yeeres, that they also should be slaine.

Heere is painted out most plainly the manner and sauage dealing of the wicked world towards the children of God, how vnmercifully they doe vse them like as *Caine v sed Abel*, and as *Achab* dealt with *Naboth*, or as the Rich man dealt with *Lazarus*. But here let the vngodly mercilesse learne, that

that they that shew no mercy to poore Lazarus in this world, shall find but little in that to come. And let Lazarus learne also, since his miseries are so great, and so many in this life, to looke for a better in that life where there is no such cruell dealing. let vs then with Stella loath this world : for *Impossibile est in hoc mundo esse & non timere, & non dolere, & non laborare, & non periclitari*: We cannot possibly liue in this world, without feare, danger, dread, sorrow, paine, miseries, and such like, as Lazarus felt.

Secondly, in the life of Lazarus, I noted how he liued, *to wit*, miserably and full of sores, and yet this Rich man would not pitty him. Christ could not of his mercy but cure the Leper when he saw him full of sores and Leprosie, and *Elishe* could not bat of humanity teach *Nahaman* the Assyrian to wash himselfe in Jordan that he might be whole. But this Rich man would not helpe the poore Begger, neither by his counsell, purse, table, or crummes, but let him alone to
pining

Mat.8.

4 Kin.5.

Dites and Lazarus,

pining miseries at his gate.

Hence wee note in the person of Lazarus the great miseries and afflictions, that the Church of God doth indure in this world.

Pfal.63.

Great are the troubles of the righteous, faith David, not small or few, but great and many.

Mal.3.

And againe, he will throughly purge his floore, not sligly, or to halnes, but throughly. And bee will search Ierusalem, with candle light, least he shoule overslip any wickednesse therein. So that as S. Bernard saith, *In sorribus generamur, in tenebris confonemur, in doloribus patremur*: We are begotten in uncleannessse, wee are nourished in darkenesse, and brought into this world with bitternes. *Tripples enim sunt dolores scilicet, cordis, mundi, & inferni*, There are three kind of sorrowes, the sorrow of the heart, the sorrowes of the world, and the paines of hell. *Primi sunt ex natura, secunda ex necessitate, tertii pro equitate*. We sorrow in heat by nature, we sorrow in this world of necessity, the third shal happen to the rich man in hell of equity,

when

when he shall confess himselfe to be iustly plagued.

And further to prove this place, we haue many examples in the Scripture, but that well-knowne one of *Job* may not be omitted, whose miseries were more then many, and intollerable; as first, he being a iust man, and one that feared God, to be thus plagued, for when one messenger was relating tragical newes to him, there came another on the necke of him, like the waues of the Sea, while hee was yet speaking, and there came another, while the other was yet speaking, and while he was yet speaking, there came another, and yet this good man had not so much as an houres respite, to breath or to receiue comfort & consolation by any meanes, his goods were lost, his body plagued, his seruants slaine, his sonnes were dead, and no creature left aliue to comfort him, but onely a froward wife to grieue and vexe his heart: *Miseria est copia tribulacionis, & inopia consolationis, quando multifarie*

Dives and Lazarus,

mutilariè quis patitur & e venire reuelatur ; misery is then a sea of tribulation, and scarce a drop of consolation, when a man is oppressed many wayes and relieved by no meanes.

For further proove hereof, adde here vnto the miseries and afflictions of that blessed Saint, the Virgin *Mary* the mother of Christ : for so soone as her eye-pleasing Babe was borne, her troubles, with his were enlarged: first she was constrained through *Herods* cruelty to flye from Bethleem, into the land of Egypt, to the land Israel from thence, from the land of Israel to the parts of Galile, from thence to the City of Nazareth, thus the holy Mother, with her more then holy Sonne, was compelled to flie for feare of their liues, and to seeke their dyet and lodg^ging where they could find it. *The Foxes haue holes, and the Birds of the ayre haue nests, but the Sonne of man hath not wherewon to rest his head.* From the houre of his birth, vntill he was twelve yeres old, she neuer slept but in feare of her life, and her Sonnes too, being both hated

hated by the red Dragon, and persecuted by Herod and the world: *He came amongst his owne, and his owne received him not.* but when her Son came to thirty yeres of age. O I cannot expresse nor peake her grieses! for grieve, when as she saw him betrayed and giuen into the hands of wicked men, when as she saw him haled and pulled before councells: when as she saw him tost from pillar to post, when as she saw him sent from *Annas* to *Caiphas*, from *Caiphas* to *Pontius Pilate*, to be vnjustly condamaed, when as she heard the fatall sentence of iudgement proceed from Pilate and the Iewes *Crucifie*, when as she saw her Sonne stript of his coate, and beat with rods, when as she saw his head crowned with sharp thornes, that pure red blood trickled downe on his sacred face, when as she saw him led to execution, when as she saw him hoist vpon the Crosse to suffer death before her face, O how she wept and wrung her hands! when as she saw his hands spread abroad, and nailed to the Crosse? O how she bedewed

Dives and Lazarus,

Lam. 3.

dewed her pleasant louely cheeke
with bitter brinish teares, whereas she
saw his side pierced with a speare.
that blood and water issued out as out
of a Rock, O she cryed out, O ye that
pasle by , O yee that stand by the
Crosse, haue ye no respect of my Son.
When as she saw him bow his head,
O how she beate her breast : When
as he gaue vp the ghost , O how her
heart melted within her: Who can
with vnworthy words , declare the
miseries of this worthy Saint. The
Adamant stone is dissoluued in blood,
and let either the miseries of Mary, or
the blood of Iesus Christ mollifie our
stony hearts, and cause our eyes to run
ouer with stremes of teares. O that
my head were a well of water , and
mine eyes a fountaine of teares, that I
might weepe for the miseries that the
Saints of God and Martyrs of Iesus
Christ haue suffered in this life! But
what counsell shal I giue in miseries?
truely to learne patience, which is de-
fined thus, *Patientia est obedire Deo in
tollerandis aduersis, sed ita tamen ut non*

Deo

Deo irascamus nec aliquid contra mandata faciamus. Patience is a vertue that teacheth vs to obey God in our miseries, but so that we be not angry with him, nor rashly charge God, nor doe any thing against the will of God, but patiently to endure what his pleasure is to inflict vpon vs.

I doe conclude this point with the *Psalmographer*. *The patient abiding of the L O R D shall not perish for ever.*

Psal. 68

Thirdly, in the life of the Begger, wee noted what hee desired in his life, crummes;desiring to be refreshed with crummes that fell from the Rich mans Table. Out of which wordes I doe obserue that the godly doe desire no great matters in this life, they thirst not after honour and promotion, but if they haue wherewith to serue their present necessities, therewith to bee content : *Habent victimas & vestitum*, saith our Saviour Christ, *Having food and apparel, be therewith content.* But the Rich man, hee must fare delicately, and so fat him-

Dives and Lazarus,

selfe for the slaughter. *Gulosus habet cor in ventre, lacinus in lubidine, cupidus in lucro*, The Gluttons heart is on his belly, the Wantons heart is on his lust, and the Couetous mans heart is on his cheſt: but here ſincc *Lazarus* doth request but crummes, let vs yeeld to his request, and let vs learne to be mercifull: *Misericordia est dolor de alterius concepta miseria*, & ad ſuccurendum propensa; Mercy ~~a~~ kinde of griefe, that commeth by thinking on other mens miseries, and willing to ſhew comfort; hence the word is derived, *Misericordia, quasi miserum cor dans*, Mercy, because it procureth ſorrow of heart to thinke on miseries, or *Misericordia, quasi mittens seorsum rigorem cordis*; Mercy, because it striketh an extreame cold vnto the heart; or as ſome will haue it, *Misericordia, quasi mirasuanitate rigans corda*, Mercy, because it poureth a wond'rfull sweetnaefle on the heart of him that receiueth comfort by ſome mans mercy. O how pleasant would this mecry haue been, O how ſweet would crums haue been

vnto

vnto the heart and soule of *Lazarus*, if he could haue had them ; but there is *Triplex misericordia, propria, paterna, fraterna, prima ad seipsum, secunda patris ad filium, tertia ad proximum* : Mercy is threefold , there is a proper mercy, a fatherly mercy , and a brotherly mercy ; the first belongeth vnto our selues , the second is from the father vnto the sonne, and the third is from each to other ; concerning the first, *David saith, So long as thou dost good vnto thy selfe, men will speake well of thee.* Of the second , we reade the father seeing his son asafre off, run on him, and kissed him. Of the third, we read of the mercy of the Samaritan which he shewed vnto him that fell among the theeuers. Then haue mercy on *Lazarus* which is in distresse, let vs not like the Leuite passe by *Lazarus* that lyeth wounded , and more then halfe dead ; haue mercy, I say, on *Lazarus* which is a member of Christ, haue mercy on *Lazarus* , and God shall haue mercy on thee. *Bles-sed are the mercifull, for they shall obtaine*

Lukas.

C 2 mercy.

Dives and Lazarus,

mercy. And so let vs consider the fourth part in the life of the Begger, who shewed this Begger mercie? not the Rich man, but his Dogs.

The Dogges came and licked his sores.
 The Rich mans Dogges by licking Lazarus, taught their Master to haue mercy on him, but hee would not; therefore he had a worse then doggish nature and cruell heart. But heere first we note Gods prouidence towards his children, hee will haue them comforted and fed, though by dumbe and onely sensible creatures, so the Dogges here came and licked Lazarus sores.

So Elias was fed by Rauens to saue his life. 1 Kings Chap. 17. verse 4. And thou shalt drinke of the riuer: and I haue commaunded the Rauens to feede thee there.

This I say is done by Gods prouidence, therefore what tender care and carefull respect God hath ouer his children, here we see.

*The mercy of God is three-folde,
 Prima speciosa, secunda spatiofa, tertia
 pretiosa.*

pratiſa; the firſt is beaſtiful to beholde, the ſecond is ſpacious, the third is precious to the ſoule: by the firſt, Lazarus and vs all are created; by the ſecond, Lazarus and all vs his beleeuing children are redemeined; by the third, Lazarus and all ot vs are ca-ried into Abrahams boſome in the Kingdome of heauen.

Secondly, *In that Dogges came and licked Lazarus ſores*, when the Richman himſelfe forſooke him; wee obſerue that ſenſible dumbe creatures of the Earth are (in their kindeſs) better then many men; therefore it is that G O D complaineth by the mouth of his Prophet, *The Ox knoweth his owner, and the Aſſe his maſters crib*, but my people will not know me, ſaith the Lord.

Elay.1.

So the Dogges here knew Lazarus to be pained, but the Rich man would not vouchſafe to know him, therefore his owne Dogs condemned him of mercileſſe cruelty.

It is worth the noting that which Pli-
nie reports of dogs, *Fidelissimi homini*

Diues and Lazarus,

ante omnia sunt canes & eques. Dogs and Horses are most loyal and louing vnto men aboue all other creatures. Againe, *Quod imperus eorum & seuitia mittitur ab horum concientur humi,* That their Sa- uagenes & cruelty is mitigated, when one doth fall on the ground: But Lazarus humbled himself on the ground and lay in the dust, yet this Rich man had no pity on him, he releeued him not, *Soli nomina sua canes.* Dogs onely of all other sensibly creatures know their names. I would all Christians would remember their names and what belongeth thereto, how when they were incorporated into the Church, they vowed to forsake the diuell, the world, and the flesh. Againe, *Soli vocem domesticans agnoscent canes.* Dogs know the voyces of them that are in the house, if one come at midnight and chasten them, they will cease to barke, they will know the houholders voyce, and they of the houshold: I would men would learne to know Christ their houholder, and the voyces of the Prophets, and Preacher

cher of his housshould Againe, Scrutantur vestigia canes, They search the footpaths of their masters Wee will not follow the pathes of righteousnesse nor tread in the footsteps of our Master Christ although he hath said. Learne of me, and although the Apostle doth earnestly exhort vs, Be ye followers of God as deere children. Persequitur inimicum canis. A dog chaseth his enemy, but our enemy the diuell chaseth vs. See that medicinable vertue that is in a dogs tongue, for it healeth, and was comfortable to Lazarus, Mans tongue cutteth and killeth. Thy tongue, saith David, cutteth like a sharpe rauisor, and the tongue that telleth lies, slayeth the soule. But now let vs consider the third part, which is the death of the Begger.

It was so that the Begger dyed.] Here is the adage fulfilled. Mors optima rapit deterima reliquit. Now must I speake of Tragical matters, of Funerals, and Obsequies, of dissolution and death, which is called by many, metaphors in holy Scriptures, as sometimes Transitus

Luke 15.

Dives and Lazarus,

ex hoc mundo ad patrem. A passage or going out of this world to the Father, sometimes *Dissolutio*: so Paul calls it. *Cupio dissolui & esse cum Christo, & desire to be loosed and to be with Christ.* Sometimes *Lucrum, Gaine*, as in the *Philippians*. *Death is to me aduantage*: Sometimes *Somnus*, a Sleep, so Abraham and David slept with their Fathers. Sometimes *Seminatio*, a Sowing: It is sown a naturall body, it riseth againe a spirituall body: and it is thus defined, *Mors est separatio anime a corpore, requies a laboribus, & misereri huic seculi*, Death is a separation of the soule from the body, a rest and quietnesse from all labours, paines, and misteries of this wicked world: but there are three kindes of Death, to wit, Corporall, Spirituall, and Eternall.

The Corporall Death is a Naturall separation of the soule from the body, &c.

The Spirituall Death is two-fold: there is *Mors spirituale piorum, & impiorum*, There is a Spirituall Death
of

Phil. 1,

1 Cor. 15.

of the Godly, and of the wicked: the Spirituall Death of the Godly, *Mors peccati & mundi dicitur*, It is to dye onely vnto sinne, and to the world; the Spirituall Death of the vngodly, *Est mors fidei & anime*, Is the Death of Faith and Righteousnesse of the Soule, which Death the vngodly taste of, although they bee yet liuing.

The Eternall Death is, *Sempiterna infelicitas, & miseria qua secundum mors dicitur*, An euerlasting vnhappiness and misery, when the soule is seperated from G O D and the company of all Saints, which is called the second death.

Moritur ergo homo Temporaliter, moritur Spiritualiter & utilitur, moritur Spiritualiter, & damnabilitur.

Man may therefore taste of three deaths; First, Corporall; Secondly, Spirituall, and profitable; Thirdly, Spirituall and damnable: *Primam Christus suscepit: Secundam docuit: Tertiam, damnauit.*

Diuers and Lazarus,

The first, that is a temporall death Christ himselfe did suffer. *Non quia noluit, sed quia voluit mortuus est Christus;* not because hee wanted power to withstand death, but because hee would die willingly, and offer a sacrifice for the whole world that doe beeleeue in him: The second, that is the spirituall profitable death, to die vnto sinne and the world; he taught by his owne example, yee are dead with Christ, &c. The third, that is the spirituall everlasting death, hee shall giue vnto the reprobate in the day of iudgement; *Goe ye cursed into hell fire, prepared for the diuell and his angels.*

But in the death of the Begger, first we noted what became of his soule, *It was carryed by Angels into Abrahams bosome,* whereby we learne the immortality of the soule. Pithagoras was the first among the Grecians, that held the soule was immortall; the Philosophers also, and Heathen Poets doe proue the immortality of the soule.

*In terra, sed quod missum et ex aetheris
oris,*

*Id rursum califultgentia templo, recep-
tant,*

That part of man that was made of earth, went to earth, and that part as came from heauen, went to heauen againe ; but leauing these, we prooue by Scripture , the immortality of the soule , *Man was made a liuing soule,* Therefore the soule is immortall, and here in the Text, *Lazarus* being dead, his soule was carried into *Abrahams bosome*. Here therefore is the damnable opinion of the Atheists overthrowne, for if they deny God , they must also deny that they haue soules, and so consequently that they are not men. But Saint John teacheth them that all things were made by the Word of God, and without it nothing was made, therefore if they are made, they are made by the Word of God, and of a reasonable soule, which doth acknowledge & beleue in his Creator : *Anima est primum principium vita*
per

Gen. i.

Dives and Lazarus,

per se subsistens in corpore a ac in corruptibile.

The soule is the first beginning of life, subsisting of it selfe in corporall, and in corruptible : Saint Austin. *Anima est Spiritus & substantia in corpore corporis sui vita, sensibilis, inuisibilis, rationales, immortales :* The soule of man is a spirituall, or incorporeall substance, sensible, inuisible, reasonable immortall, for as he also saith : *Solus homo habet animare rationalem :* Onely man hath an immortall soule : Lazarus soule was carried into Abrahams besomse : which is a quiet Hauen, which the faithfull haue gotten by the troublesome Navigation of this life, that is the Kingdome of Heaven : There is *Duplex Regnum, gratie & glorie ;* There is two Kingdomes, one of Grace, the other of Glorie.

Heere therefore wee note that the soules of the Elect, being seperated from their bodies, are presently in joyes, and are carried into Abrahams besomse : So called because it belongeth

eth onely to the faithfull? well then
Lazarus soule went to heauen; and
Christ saide to the Theefe on the
Crosse:

*This day shalt thou be with me in Pa-
radise:*

Not to morrow, or next ycere, but
this day: Therefore the soules of
the Elect being seperated from their
bodies are in ioy or rest, as also on
the other side; The soule of the Rich
man and the damned, after they be
seperated from their bodies, are in
hell torments.

And thus much concerning the
place whither *Lazarus* soule was ca-
ryed being dead, namely into *Abra-
hams* bosome.

Lastly, we noted by *whorme*, by
Angels, it was carryed by Angels in-
to *Abrahams* bosome: An Angel
doth signifie a Messenger, according
to the Etimologic of the word, and
this name is proper to them, in respect
of their offices: but they are defined
otherwise, namely to be ministring
spirits, created to the glory of God,
and

Dives and Lazarus,

and benefit of his Church, & there are nine orders of Angels, as the Diunes doe write, and as we gather out of Scripture.

1 The first, are they that wee call Seraphins, *Qui semper Dei amore ardunt:* who alwaies burne with the loue of God; they glister and shine in brightnesse, and their office is *bonitatem Dei considerare:* to meditate on the goodnesse of God.

2 The second are Cherubins, *Qui principaliter reluent Diuinum minis radio:* Who principally doe giue a reflex of the brightness of God, and they doe *virtutes Dei considerare,* consider the vertues and qualities of God.

3 The third order are *Throni,* a regall Seate, and their office is *Affistere Dei Throno,* to stand about the throne of God.

4 The fourth, are *Dominationes,* dominions, and they doe *instruere in spirituali bello:* instruct and direct men in the spirituall combat, that is betwixt the flesh and the spirit.

5 The fist, are *Principatus, Principallities,*

pallities, and they doe *Principes regere & homines docere*; Guide Princes, and teach every one to reverence men in their place and calling.

6 The sixt, *Potestates, Powers, and they doe Potestatem demonum coercere,* Restraine the power of diuels.

7 The seventh, are *Virutes, Virtues, and they doe Miracula operare,* worke miracles.

8 The eight, are Archangels, *Qui summa nunciant,* who declares wonderfull things.

9 The last order are Angels, *Sed hominibus magis prop:qui more, neere to men in office,* and they do *Hominis & Dininam cognitionem ducere,* Teach men the knowledge of heauenly things. Behold, I will send mine Angel, which shall goe before thee and keepe thee in the way: He shall give his Angel charge ouer thee, that thou dash not thy foote against a stone. Angels doe instruct the ignorant. So the Angel did teach Joseph to flye into Egypt from Herods cruelty. Angels doe attend the soules of the faithfull, being seperated from their bodies,

Exod. 25.

Psal. 90.

and

and carry them into everlasting ioyes
and rest, as is manifest in this place.

We see therefore the tender care
and loue of God, which hath three
properties, sweetnesse, wisedome and
strength, he loued vs sweetly, in that
he tooke on him our flesh; he loued vs
by his wisedome, in that he preuented
the blame that shoulde light on vs; he
loued vs by his strength, when as he
endured the bitter pangs of Death for
oursakes. Therefore he shall be cal-
led *Amicus dulcis, consolarius prudens,
adivtor fortis:* A sweet friend, a wise
counsellor, and a strong helper, and
so let vs consider the fourth and last
part which is the death of the Rich
man.

The Rich man also dyed &c.

Heere we may see, that death is the
way of all flesh, Death shaketh Cedar
and Shrub, Death calleth away the
Rich man from his pleasures, and
Lazarus from his paines; and all must
obey when Death calleth. It is not the
Maiesty of Prince, nor holinesse of
Priest, strength of body, feature of
face;

face; wil domē, beauty, riches, honor,
nor any such secular regard can plead
against death, or priuiledge a man
from the grane: *Statutum est omnibus*
semel mori: The decree is out, all must
dye once all must taste of this distast-
full cup of death. Let vs then know
that the pale horse, and he that sitteth
thereon, whose name is death, comes
running once towards vs, all that is
within vs, and without vs, are remem-
brances of death. The Sunne rising
in the East, and shining into the West,
sheweth our rising and falling, our
comming in and going out of this
world; all cry vnto vs, we must away
we must hence, as Christ said, *My*
Kingdome is not of this world. Death is
a seperation of the soule from the bo-
dy, the husband seperated from the
wife of his youth, the father seperated
from his children whom he dearely lo-
ued, the children from their parents,
the master from his seruants, & seruan-
ts from his master; thus parents and
friends, and all must part: The first
circumstānce of the Rich man, is to

D know

Mat.13.30.

know what became of his body? It was honourably buried; but here we see that honourable buriall doth not profit the damned soule; Tares are sowne as well as wheat all times, the one growes vp for the fire, the other for the barne: Gather the Tares in bundles and burne them, but gather the Wheate into my barne. But let vs lastly consider what became of his soule.

And being in hell torments, &c.

But because none can so well relate miseries, and non can describe the torments of hell, so well as he that hath felt the same, let the rich man himselfe speake, and let vs heare him what he saith, He being in hel tormēts, he thus beginneth: O wretch that I am, why did I suffer *Lazarus* to starue at my gate, for which I am shut in the gates of hell; why did I not give *Lazarus* a crum of bread, for which I cannot haue heere now one drop of water to coolc my tongue? why did I shew *Lazarus* no mercy on earth, for which no mercy is shewed to me in hel, what

shall

Shall I doe? for I am tormented in this flame: I will cry vnto Abraham, Abraham haue mercy on me, and send Lazarus that he may dip the tip of his finger in water and coole my tongue; I am tormented here Abraham, I am torne in peeces here Abraham, I am plagued and continually pained heere Abraham, heere my purple rayment is flames of fire, my light is darkenesse, my day is night, my companions are diuels; O how they hale me, O how they pull me, O how they vexe and torment me! heere my feete are scorched, my hands are seared, my heart is wounded, my eyes are blinded, my eares are dulled, my senses confounded, my tongue is hot, tis red hot, send Lazarus therefore Abraham, with a drop of water to comfort me, one drop good Abraham, one drop of water.

But Abraham answered him, thou damned wretch, once thou didst disdaine Lazarus, once thou didst refuse Lazarus, once thou didst scorne Lazarus; now Lazarus shall disdaine, refuse and scorne thee; once thou stopst

Dives and Lazarus,

thine eares from the cry of *Lazarus*, now he stoppeth his eares from thy cry; once thou turnedst away thy face from *Lazarus*, now he turneth away his face from thee; once thou denyedst crumbs to *Lazarus*, now he denieth water to thee: not a spoontul, not a drop of water. Oh *Abraham*, but now if I had my goods, I would giue *Lazarus* all for a drop of water, now if I had a million of gold, I would giue it all for a drop of water; now if I had a world of wealth, I would giue it all to *Lazarus*; therefore good *Abraham* one drop: but he answered, no, not a drop.

Not a drop! then cursed bee the day wherein I was borne, and cursed be the night wherein I was conceiued, cursed be my father that begot mee, and cursed be my mother that bare me, cursed be the palace that kept me, cursed be the purple rabbes that clothed mee, cursed be the delicate meate that fed mee, let mee be most accursed of all creatures in heauen and earth; and so leauewe him crying,
who

who indeed was most accursed, and
learne that the soules of the damned
being seperated from their bodies,
are in Hell torments.

Hell is described by many Meta-
phors, as horrible darknesse, a land as
darke as darkenesse it selfe, also vn-
quenchable fire, *Ibi erit fletus, & stridor*
dentium, fletus quidem ob ignem qui non
extinguitur, stridor dentium, ob vermen
qui nunquam moritur; There shall be
weeping and gnashing of teeth, wee-
ping for the fire that never shall bee
quenched, gnashing of teeth for the
worne that never dyeth. Also it is
called *Infernus*, a dungeon, a bottom-
lesse pit, *Infernus lacus est sine mensura,*
profundus est sine fundo, plenus ardore in-
comparabile, plenus dolore intollerabilis.
Hell is a lake that cannot be mea-
sured, so deepe that it is without bot-
tome, full of intollerable heare, full of
incomparable paine. Also *Gebennam*,
a valley nigh vnto Ierusalem, wherein
was a Chappell, in the which the Ido-
latrous Iewes did sacrifice their chil-
dren vnto a barren image called *Mo-*

I. b. 10.
Mat. 25.

Dives and Lazarus,

lock, which being made hot, inclosed them in the belly thereof, and least their cry should moue any to pitty them, they made a horrible noise with Drummes and other Instruments : Whercupon the place is called *Tophet*. Thus will the Lord speake with his enemies in his wrath, vexe them in his sore displeasure : But some may demaund where this place of Hell is ; If I should take vpon me to declare that it would appeare vnto me *Annibalem Phornio*, as the adage is , and I were made out of my element. I had rather with safety hereby teach, that there is a hell to punish the mercilesse Rich man, and the damned, he being in hell torments, therefore there is hell and torments both.

Therefore to conclude all in one word, and to apply all that hath been spoken to this present time and place, let vs all in our vocations, learne to haue mercy on *Lazarus* ; that is, on our poore brethren, that we may find mercy, and that mercy may reioyce in iudgement. And you that are Magistrates

streates of this City, thinke vpon Lazarus that lyeth in your streets, that pi-
neth at your gates, that starueth in
your prisons for want of crums, hear-
ken how they cry bread, bread, a lonefe
of bread for Iesuſ sake, who would
not heare them, who would not pity
them, who would not comfort them.
Also ſee that you choose good and
mercifull Officers in your Spittles,
and Hospitals, that may feed Lazarus,
and not fill their owne purſes and
bellyes, as this Rich man did. And
you that ſit in the ſeat of Iudgement,
and are as gods here on earth, let the
matter be iudged rightly, betweene
the Rich man, and poore Lazarus, let
Equity be in your right hand, and In-
ſtice in your left, conſider that Lazarus
is poore, and that he is not able to
wage Law againſt the Rich man, yet
defend him, and let him haue right, de-
fend the fatherleſſe and the Widdow.
See that ſuch as be in need and neceſ-
ſity haue their right, then ſhall the
Righteous God of Heauen, blesſe
you, and blesſe the land for your ſake
ther

Dives and Lazarus.

then shall we be with Lazarus in the
blessed place of rest, which the
only Lord Iesus grant vs, for
his mercies sake, Amen,
Lord Iesus Amen.



FINIS.



